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Book Notices.

Baldwin Lectures.

The Church's Certain Faith. Baldwin Lectures, 1889. By George Zabriskie Gray, late Dean of the Episcopal Theological School, Cambridge, Mass. Boston and New York: Houghton, Mifflin and Company. Price \$1.50.

This volume was prepared for oral delivery under the auspices of the Hobart Guild of the University of Michigan, but owing to the illness of the writer soon after the first draft of them was prepared, they appear for the first time in this handsome volume. Dean Gray was a loyal member and valiant defender of the Episcopalian communion. He means by the *Church's Certain Faith* the doctrines and organization of that particular branch of Christendom. Hence those who think the book a defence of Christianity as such will be disappointed to find much in it with which they cannot agree. The lectures are popular, dealing with such subjects as What is Belief, What is Christianity, Who was Jesus Christ, What did Christ found, The Bible. One cannot help regretting the polemical tone of some of these lectures, particularly that on the church as Christ founded it, and the slighting way in which other branches of historic Christianity are spoken of. Those who desire a plain and vigorous defense of Episcopacy will find it in this book. Many would think that Dean Gray has underestimated the real power of the Bible in spite of his eulogy of its influence. All will acknowledge the candor and ability with which the argument is conducted, although no especial contribution is made to general Christian apologetics. The author's strength appears not in biblical theology or exegesis, but in a broad common-sense which looks at questions of life and religion, apart from scholastic and technical forms of expression and thought.

The Unknown God.

The Unknown God or Inspiration among Pre-Christian Races. By C. Loring Brace. New York: A. C. Armstrong and Son. 1890. Price \$2.50.

The title of this interesting work by Mr. Brace is both attractive and unfortunate. It is attractive by reason of its suggestiveness. It is unfortunate because it introduces that ambiguous and therefore dangerous word "inspiration" which seems to prejudice the question and alienate the intellectual sympathy of some readers at the beginning. The real and vital point is just this—whether "inspiration" in any true sense can be predicated of heathen religions. The conclusion as to this question would better have come at the end rather than at the beginning of the investigation. Doubtless Mr. Brace thought he was using the term in a very harmless sense, and so it may be; but he could not expect his readers to accept his point of view in so important a respect, before accompanying him on his researches. Apart from this, however, the book is a very readable endeavor to "see how the men of other races and times regarded the problems of the universe." Egyptian monotheism,

Babylonian and Greek mysteries and faith, Stoical beliefs, Zoroastrianism, the Hindu and Buddhistic religions, are successively examined. The style is pleasing, the information given quite carefully and accurately presented. The liberalism of the writer and his loose views of the relations of Christianity to other religions have not been noted as they should have been noted by those who have praised this work. The writer is not a close thinker, his conclusions are not by any means warranted by the facts. Yet orthodox and unorthodox writers alike have commended the work to their respective friends. If the position of the writer is accepted by those who commend the book so highly they cannot hold the ordinarily accepted view of Christianity and the Bible. Having given this note of warning to those who may wish to read this volume one may add that while the ground traversed is not so broad or the details so completely presented as by Dr. Pressense in his "Ancient World and Christianity," which is equally accurate—yet, readers will find much helpful material given them here in regard to the life and thought of religious men of old times. The outward form and style in which the book is gotten up is admirable.

Jesus of Nazareth.

Jesus of Nazareth. I. His Personal Character. II. His Ethical Teachings. III. His Supernatural Works. Three lectures before the Y. M. C. A. of Johns Hopkins University, in Levering Hall. By John A. Broadus, D. D., LL. D. New York: A. C. Armstrong and Son. Price 75 cents.

In three lectures of some thirty-five pages each Dr. Broadus presents some interesting thoughts upon the character and permanent significance of Jesus Christ and His work for humanity. They seem admirably adapted to their purpose. The style is simple and flowing; the hortatory and evangelical tone permeate the discussion yet not obtrusively; the points made are vital; the impression which they must have made upon their hearers could not have been otherwise than salutary, and the influence which the printed volume will have will be helpful to inquiring and perplexed minds as well as stimulating to all lovers of the life of Jesus. The first lecture is by all odds the best of the three, and the third the least satisfactory by reason of a certain far away and vague character which appears in the argument. The real questions at issue are not directly and steadily grappled with. Indeed Dr. Broadus' style is conversational, and hence somewhat lacking in proportion. Paragraphs sometimes end quite abruptly, and the links of an argument are not always closely joined. There are many finely expressed paragraphs very quotable, though our space forbids the presentation of any of them. One cannot but admire the transparent candor and fairness which (p. 44) freely allow that Confucius in his statement of the idea of the Golden Rule meant to be taken positively, so that he is really at one with Jesus in this noble sentiment. We are glad to see that the author maintains the conclusion which he wrought out in his excellent commentary on Matthew that the "Lord's Prayer" finds nothing like an adequate parallel in Jewish sources. A charming passage presents the true interpretation of the statements of Jesus concerning non-resistance, oaths, etc. "We must remember that our Saviour was often a field-preacher, or a preacher in public squares" (p. 49). We are not quite sure of a few positive statements concerning minor points which occur in these lectures. Is there any evidence to prove that the inhabitants of Nazareth "were rude and violent, and had an ill-name among their neighbors" (page 11)? It can hardly be argued from the